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beings, whom Big-Raven often vanquishes by means of cunning devices. The final victory is always on the side of Big-Raven or of his children. Sometimes he completely destroys the kalau, and thereupon his children recover: at other times he renders them harmless. He causes them to fall asleep; he takes out their cannibal-stomachs during their sleep, and puts other ones in their places, usually those of some rodents. At still other times he devises some other means of protecting himself and his children against the invasion of the cannibals. In one story[1] it is told that he heated stones in his house until they were red-hot, invited the kalau to sit on them, and thus burned them. At another time[2] he got rid of them by making a steam-bath for them, in which they were smothered. At times an incantation serves him as a means of rescue. In another story[3] Big-Raven appealed to The-Master-on-High for help against the mouthed arrows of the kalau with whom he had been at war; and the deity gave him an iron mouth, which caught all the arrows sent by the kalau.

There are Maritime and Reindeer kalau. The houses of the former have no storm-roof[4] to protect them from the snow: they have only an opening to admit the light; but it does not serve as an entrance, since the kalau go in and out through the ground under the hearth-fire. Instead of dogs, they keep bears, which tear up their human victims. The Reindeer kalau have reindeer herds; but, according to some myths, mountain-sheep constitute their herds. There are kalau also in the tundra and in the woods, where they waylay man, and whence they invade human settlements to procure human flesh. They hunt human beings just as men hunt reindeer and seals.

At the time when Big-Raven lived, the kalau were visible beings; but ever after he took away their herds, and waged war against them, they became invisible; and after Big-Raven disappeared, they assailed man, and death became his lot.

Some kalau perform special functions, representing particular diseases. [158] There is the kala that "causes one to shudder;" that is, produces certain nervous diseases among women.

Some kalau have proper names; thus, the eldest son of one old kala is [552] called Able-to-do-Everything (Apka'wka; literally, "not powerless to do anything"); his daughter, E'me-ñe'ut.[5] She was so beautiful that her bare hand would illuminate the darkness of the night. Eme'mqut married her, after having killed all the cannibals.

Names of some cannibals that apparently do not belong to the kalau are mentioned in the myths. These are Lo'čex[6] and Gormandizer[7] (A'wye-qla'ul). There are also names of some kalau that are not cannibals: for instance, Big-Kamak-who-turns-Himself-Inside-Out (Čthr'ļı Kamakn-a'qu), a kala whose mouth

[1] Tale 73. [2] Tale 13. [3] Tale 37. [4] See p. 14, Footnote 4.
[5] Tale 78. [6] Tale 79. [7] Tale 112.

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carvings representing a dog, a knife, and a ring. In the eastern settlements, both boys and girls wear masks. The masks of the Alutor Koryak have names. Mr. Bogoras has recorded two names: one, that of a woman's mask, — Kĭlu′ (the name of Big-Raven's niece); and the other, that of a man's mask, — Amka′vvi. When the masks which represent Big-Raven's children enter a house, they dance, and enact various pantomimic scenes, but do not utter a word, and do not ask for anything; but the pendants on their masks indicate the kind of presents they would like to receive. These pendants very often call for things which, according to local prices, are considered very valuable. These presents are never refused; but later on the donors go into the houses of the masqueraders to get return-presents.

In North America the use of masks by Eskimo and Indians for religious or festive purposes, or for pantomimes, is not confined to the western slope of the Rocky Mountains; masks are found also among the Iroquois, the Pueblo tribes, the prehistoric inhabitants of Florida; and we know that the Eskimo of Baffin Land use leather masks during festivals.[1]

Among the other Eskimo, only the Alaskan tribes use masks. They are also found among the Aleut. From the fact that among the Alaskan Eskimo, masks become more numerous and more elaborate the nearer we approach that part of Alaska inhabited by the Indians of Tlingit stock, Murdoch infers that the former might have borrowed masks of the Indians.[2] I do not undertake to settle this question; but in simplicity and crudeness of finish, the wooden masks of the Koryak are so much like the Eskimo masks of Point Barrow, that it might be supposed that the Koryak and Eskimo masks originated from a common source. It is very strange, however, that the Chukchee, who live between the Koryak and the Eskimo, have no masks.[3]

The collection of Koryak wooden masks in the American Museum in New York consists of nine specimens collected by me at Paren, two from Reki′nniki, and two from Baron Korff Bay, obtained by Mr. Bogoras. All the marks an made so that the eyes and month fit the face of the weaver. Fig. 35 represents the masks from Paren. All these masks are very rudely made. Only one of them (Fig. 35, *f*) is finished off somewhat smoothly. The outer edges of all the others are not smooth, but show the marks of the adze. Judging from its size, the mask shown in Fig. 35, *f*, was made for a child. It has no openings for the mouth and eyes. The eyebrows are drawn with black paint. The nose, though not short, is cut off straight at its lower end,

[1] Boas, Baffin-Land Eskimo, p. 141. The Yukaghir used to wear leather masks when dissecting their dead shamans (see Jochelson, Yukaghir Materials, p. 110).

[2] Murdoch, p. 370.

[3] Besides the Koryak and the Yukaghir, whose culture leans toward that of American tribes, and the Siberian Buddhists, some other tribes of northern Asia seem to use masks. Potanin (II, p. 54) mentions that the shamans of the Tchern-Tatars (Altaians) sometimes use masks (koro) made of birch-bark, and ornamented with squirrels' tails to represent eyebrows and mustache.